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WEEK BY WEEK

The Balance of Power

THE international shape of things to come is now fairly clearly defined. As far as men can reasonably look ahead the East will be divided from the West and peace will be maintained by a precarious balance of power. It is to avoid this that Mr. Trygve Lie, the Secretary-General of the United Nations, visited some of the chief capitals of the world. He must know as well as any man the trend of events. It is his task to make the United Nations function, and it has not been functioning in any vital sense since Communist China was refused admission. The United Nations, is no longer a meeting place or a sounding board between East and West. Mr. Trygve Lie as a result of his visits has drawn up a 20 year peace programme. Within the present international climate it stands very little chance of being accepted. This is a serious matter; it had better be described as being desperate without being impossible. The balance of power between the East and the West might provide time in which new healing forces can get to work, and create for the future a new stable world order. The shape of things to come in the form of a settled balance of power can be an opportunity and not a disaster.

The New Situation

For there are certain good reasons to prevent men of power from playing with war as they played in the past. War is no longer an instrument of policy. That is to say statesmen can no longer manipulate it to attain their international ambitions as they did in the past. No man today can foretell the conditions likely to prevail at the end of a war. Victory and defeat have almost lost their meaning. Every kind of signpost in any ordered society would be destroyed, and new signposts would have to be created in a world that no man can now imagine. The statesman who provoked war, or who did not use every superhuman effort to avoid it would be inviting his own destruction; for the new world to be reconstructed at the end of the war would not be his world, it would be something entirely different. Even the half-maniac Hitler thought he could see far enough ahead in order to distinguish between victory and defeat. If he had not thought so even he would not have gone to war. Under modern conditions war is annihilation and that gives the men of power something to think about.

Theory and Practice

The snag in this situation is the theory and practice of Communism. The totalitarian countries of the East are ruled by doctrinaire Communists; and a "capitalist" order in chaos is not intimidating to them at all; it presents an opportunity. Out of the chaos they would hope to build a new Communist society. A broken and disrupted Western society for instance, caused by war, would be the basis of their new society. There is little doubt that the doctrinaires have all their "scientific" plans ready for such an occasion. They are not likely to provoke a war; but they are not likely to shrink from it with the same horror as those people who see some value in a traditional past. The workers, after all, according to Communist doctrine "have nothing to lose but their chains". The workers, of course, where war is concerned

have their own opinions about this. But their opinions play very little part in scientific Communism.

Nevertheless, the balance of power, now being created between the East and the West, might provide a breathing space in which new forces can gather strength and direct the future. What are those forces?

The Moral Force

Not every man, East and West is absorbed in the political struggle between the two sets of powers, and not every man finds full personal fulfilment in political life. Outside the range of politics and the comparatively small number of people who actively engage in it there is a mass of creative human action establishing a way of life that brings the current order under criticism. Man, of his very nature, is a moral being: he has a certain standard of values for himself and other persons. Political life does not escape judgment from this standard of values. Political life everywhere is permanently under judgment; and that judgment is just as real, although not as vocal, in dictatorships as in democracies. So, in a sense, every step taken by the men of power in the present international situation is under moral criticism. The political charlatan, or the ambitious idealist, or even the power-fanatic is confronted by unseen forces at least as powerful as his own. One of the forces which can yet come to the rescue of the world and create something more permanent than an armed camp is precisely the moral force that can transform an evil world-order into one nearer the moral nature of man. This, of course, can be described as vague. But it is no more vague than the existence of the many reflective men throughout the world who are troubled about national and international politics and wish to do something about it. It is always a mistake to write off the moralist; he has more staying power in events than the cynic and the so-called realist.

The Religious Force

A second force, rarely taken into account by the men of the world or the men who shape policy and guide national action, is the subconscious spiritual force upon which most men live. Underneath the life-forms of most men there is a permanent dissatisfaction at being fobbed off by the merely political and superficial fact of being born, then living, then dying, as the full and final explanation of existence. Most men try to make do with the answer, but nevertheless they subconsciously revolt against it. The most powerful force in history has been religion, and religion is the reply to the ludicrous assertion that man is born merely to exist and then to die. Religion affirms in the subconscious life that a man was not born merely to take part in something called a balance of power between the East and West. A cold war might satisfy the handful of men who move the pieces on the chess-board, but it does not satisfy the pieces, neither those tens of thousands of men who, withdrawn from the game, watch in judgment what is taking place. If history is to be a court of appeal then history can declare that the unseen inexplicable force of religion can as readily sweep the men of power away, as the latter can impose their own will upon others.

Morality and religion rarely enter into slogans. They have no visible representative at the thousands of meetings

and conferences which decide what shall be done. They do not sit as visibly at the elbows of the statesmen as the experts who whisper the figures and check up on the facts. But they are there. It is not an unreasonable act of faith to believe that morality and religion can control destiny as well as the calculation which assumes that three score years and ten is the beginning and end of man. This at least is the faith of those who acknowledge morality and religion. It is a faith that ought to stimulate action at least as vividly as the political faiths so frequently flung out in the market-place of the world's press, and sound so brazenly upon the trumpets of the world's dictators.

WE ARE COME NOT TO DESTROY BUT TO FULFIL

By Henry Babel

(The following is a translation, by Kenneth Twinn, M.A., of an article appearing in the May number of Le Protestant, the organ of the French-speaking Swiss Liberal Protestants, who, it must be remembered in reading it, form the "left-wing" of the recognised Protestant Church there. The Rev. Henry Babel is a minister of the Cathedral of St. Peter, Geneva.)

IN CERTAIN church circles, Liberal Protestants are constantly charged with being negative, destructive and revolutionary in the bad sense. Our actions would thus be summed up in the one word, destroy: destroy the Bible, destroy dogmas, destroy tradition, destroy faith and destroy the sense of mystery. Till now we have hardly taken the trouble to reply to this accusation, because it is absurd enough to refute itself. Our actions have been our answer. Nevertheless, I should like more clearly to define our attitude.

What happened twenty centuries ago, when Christ took up his ministry in Palestine? According to the gospels, the official champions of the tradition of those times, the scribes, lawyers, priests, Pharisees and Sadducees, though divided among themselves in several respects, were agreed in accusing the Son of Man of wishing to destroy the Law and the Prophets. This was the stock phrase designating the whole of the religious tradition of the People of Israel, the commandments of the Old Testament, the beliefs and ceremonial and priestly practices of Judaism. Had not Jesus indeed authorised his disciples to break the Sabbath and himself healed on that day? Had he not dared to drive out the sellers from the Temple and declared publicly, "I am able to destroy the Temple and build it in three days"? For the people of the synagogue and Sanhedrin, the Annases and Caiaphases and the traditionalists of the time, judgment was already decided. Destroying the Law, destroying the Prophets, destroying the Sabbath, destroying the authority of the doctors of Israel, destroying the Temple, destroying religion itself—everything, indeed: that was the charge on which they did not hesitate to nail Christ to a cross like the lowest of thieves.

Now this accusation was without foundation. No doubt Christ had on more than one occasion opposed the kind of religion the official traditionalists observed. But this opposition was not aimed at destroying that religion. It aimed at purifying and reforming it, at making it more in keeping with its principle of the will of God. In the Sermon on the Mount, Christ had solemnly declared, "Think not that I am come to destroy the Law and the Prophets; I am come not to destroy but to fulfil". Of these words his life was both proof and commentary. Not for one moment did he think of destroying the religion of Israel. In many respects he conformed faithfully to its usages and customs. He spoke the language of Jewish tradition, that ancient language which, by the very fact that it belongs to the Jewish tradition, needs to be translated again and again for the benefit of people of later times. He paid the Temple dues, he attended the synagogue and ate the Passover with his disciples. He highly esteemed the spiritual and moral heritage of his people and often quoted the words of the Old Testament in support of his own.

What difference, then, was there between him and the official champions of tradition? The fundamental difference was this, that while the latter insisted on arresting tradition and fixing it once and for all in a Book and in a collection

of beliefs and observances, Jesus claimed the right to carry this tradition further, to widen it, deepen it, and fulfil it. Thus it was: the scribes, lawyers, Pharisees and Sadducees stood for static tradition; Jesus for progressive tradition.

Over and above static tradition Jesus put the Spirit of God, which alone can give tradition meaning and life by continually renewing and purifying it. For him, God was not only the God of Abraham, Isaac and Jacob, but the living God, perpetually working in the universe and in history, who could be found in the conscience of such as opened themselves to his influence. It was in the name of this living God that he attacked the outworn forms of Jewish tradition. He wished men to be faithful to the spirit rather than the letter. Thus, regarding the Sabbath, he put the embarrassing question, "Is it lawful on the Sabbath day to do good or to do evil?" Elsewhere he said, "Ye made the commandment of God of none effect by your tradition". He wished, then, to fulfil this tradition and not to destroy it; he wished to draw out the best from it. That is why there was conflict between Jesus and the official representatives of religion. These were orthodox Jews and conservatives: Jesus was a liberal and progressive Jew, even when these terms did not as yet exist. From the historical point of view, nothing is more false than to appeal to Christ in support of any orthodoxy.

I believe Liberal Protestants ought to take up exactly the same attitude today towards the traditional churches as Christ towards the Judaism of his time.

We ought to have the courage to say again and again: we are come not to destroy but to fulfil. And if our right to apply these words to ourselves is contested, because we are not Christ himself, we can quote others, still more decisive, from John's Gospel: "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." (14/12.)

We Liberal Protestants claim for ourselves, with as much right as any other Christians belonging to a church, the great Christian tradition derived from the Gospel. We are the heirs of the Christian tradition in general and of the noble Protestant tradition in particular, and that is why we defend even within the official church itself, our existence, our position, our right to preach, teach and act. This right can be disputed, but we can never be robbed of it.

But over and above Christian and Protestant tradition we put the Spirit of God, ever working, ever free to reveal itself in unexpected ways. The work of God is not yet finished, far from it. It will go on being widened, perfected: it will be fulfilled.

Away with the creeds of the past, doctrinal barriers, anathemas, reactionary theologies, incomprehensible dogmas, superstitions and magic of all kinds! We shall dare to take up the challenge against all comers, even within the official churches (for it is of little use doing so outside) in order to fulfil Christian tradition with the threefold help of faith, intelligence and freedom.

Whoever is not with us is against—that is quite obvious. Whoever is with us will support us morally and materially. Whoever is against us and yet claims to be in the Christian tradition, can remain friendly and agree to discuss. If he does not, we can do nothing about it, alas, but we have a right, in the eyes of God, to draw back. Why then be ashamed at being called destroyers?

Heirs of the Christian tradition we certainly are; heirs of the Protestant tradition we are still more. But it must not be forgotten, all the same, that since the 16th century Reformation the world has not stood still. It has moved, in the past as well as the bad sense; important events have taken place in all spheres; human intelligence has not remained inactive; the church itself has been faced with new problems. Do you suppose God would have nothing new under the sun to say? Come, now! The Reformation is on the move; it is to be made again and again. It is not a matter of destroying the Bible, dogmas, faith, the sense of mystery and all the rest: it is a matter of fulfilling Christianity by purifying it in the fire of the Eternal Gospel. Nothing is to be destroyed, everything is to be transformed!

These matters, I know, often have the effect of provoking some people. May I therefore remind them of a common truth which experience and observation of facts teach us every day? Life must not only be preserved: it must be continued.

nourished and renewed. Renewal consists of going forward, not backward. In order to write this present article, I have caused my pen to make certain movements, without which the sheet would have remained blank. Life is essentially creation and movement. If church people kept this elementary truth in mind and acted accordingly, there would be no conflict in the church but only harmonious development.

But it is always in the church that common sense is fought against. It matters little! Sooner or later, life prevails over death, movement over stagnation and the spirit over the letter. The new Reformation is bound to come: that is our faith.

THE THEOLOGICAL POSITION OF LIBERAL CHRISTIANITY IN SWITZERLAND TODAY

(The following note is taken from the News Digest of the International Association for Liberal Christianity and Religious Freedom. (I.A.R.F.))

THE POSITION of liberal Christian theology in Switzerland is now, just as in the past, determined by the fact that it has to face two opponents of outstanding importance: the two leaders of dialectical theology, Karl Barth and Emil Brunner.

Faced with such powerful opposition liberal Christianity in Switzerland could do one of two things: either dissolve itself by being submerged in the "right" or, through a reorientation and by rethinking the meaning and content of its ideas, concentrate upon a definite liberal theology. The mistakes which have been made in the past, have been mercilessly criticised by dialectical theology, and liberal theology should be aware of these facts. Generally speaking liberal theology in Switzerland did not follow the example of some other countries, where the general theological trend was towards the "right", but it tried to follow the second way of reorientation. This effort is now beginning to bear fruit. It may safely be said that the theological position of liberal Christianity in Switzerland is much stronger now than it was before the war.

The School of Berne is trying to liberate the Christian conception of life from the biblical vision of the world. This conception should be expressed in a way which corresponds with the universe as it is scientifically understood. It must stand up to our critical and rational thinking. On the other hand it may not fall into the other extreme, a superstitious belief in science, which proclaims everything rational to be absolute. It has to take into account that religion is based upon an irrational experience, rooted in the fact of creation and in the experience of transcendence. Professor Werner's dogmatics are based upon the quest for God, for the reason of existence and the meaning of the world and the existence of man. The need to divest the Christian teaching from mythology is also receiving attention. The mythological way of thinking is particularly evident in the narratives of the Bible and in the dogma. The Christology and the problem of the acceptance of the Bible as authority offer a fruitful field both for the development of an independent theology and for the controversy with orthodoxy.

Compared with the unified and systematic presentation of liberal theology in the School of Berne, liberalism in the eastern part of Switzerland is less coherent. It is characterised not so much by a consequent theological programme as by a somewhat undefined critical openness towards the various problems. In this way the two "bodies" of Swiss liberal theology are forming a unity. Liberalism in the east of Switzerland makes good by openness for what it is lacking in a well orientated policy.

Summarising it may be stated that a regeneration and an inner strengthening of liberal theology is in progress. A new theology, pointing to the future and hoping to avoid the mistakes of the past, is coming into existence. Movement and life both are present. A search for a synthesis of deeper Christian piety and clear rational thinking is going on. This theology, however, still is a minority movement when compared with the prevalent new orthodoxy, and it has to fight for its right of existence in the church. But it has been gaining ground during the last years. The free structure of the Swiss church, which is not tied to an orthodox creed, gives it the liberty needed for expansion. The future of free theology in

Switzerland therefore depends not so much on the threatening development of an orthodox "church of the right" as on the question if liberalism will be able to produce sufficient inner religious and scientific strength to offer something which is equal in value to what dialectical theology and its very eminent representatives have to offer. The present situation may justify confidence in the future, but an irresponsible optimism, underrating the eminence of the theological opponents and the very great difficulties inherent in a consequential liberal theology should be avoided.

AMERICAN PROTESTANTISM

By Anne Holt

THE READER of English history and literary criticism is so frequently in the debt of American scholarship that it is a delight to find so excellent a contribution to American history as has been made by Dr. Andrew Landal Drummond, a minister of the Church of Scotland, in *The Story of American Protestantism** To those who are interested either in Protestantism or in the United States this book should prove enthralling. It is scholarly and well-written and holds the attention from beginning to end. It covers the complete period during which the Anglo-Saxon race has inhabited the New World.

In his preface Dr. Drummond calls attention to the fact that in crossing the Atlantic Ocean, religion like so much else underwent a sea change, and that Protestantism, with its many manifestations is not entirely the same as at home. For instance, "the English Unitarian, reared in radicalism, will discover that Boston, Mecca of American Unitarianism, is incorrigibly conservative".

The greater part of this book naturally deals with the larger orthodox churches, the Baptists, Methodists, Presbyterian, Congregationalists and Protestant Episcopalians, their counterparts well known in this country. There is also an interesting account of the Lutheran Church, and some fascinating pages on the less well known and strange sects. Attention is given to the Mormons, who incidentally run missions in this country.

Dr. Drummond is by no means unsympathetic with the Unitarians to whom adequate treatment is given though he fails to appreciate the fact that the Unitarians were, as another writer has said, just as much the heirs of the Pilgrim Fathers as were the Revivalists of the Frontier. He pays a well-deserved tribute to the Unitarian hymn-writers, but here again he fails to appreciate the viewpoint of so many Unitarians. Writing of Oliver Wendell Holmes and E. H. Sears, he says that, "such men were unwilling exiles from Christendom". But we naturally ask why should they be considered exiles at all? To the generation of Unitarians, American or English, brought up in the tradition of Channing, such an idea of being exiled from the Universal Church surely would be fantastic. They naturally would stand for a broad catholic all-embracing Christianity, like did Channing, and would have deplored the divisions within that excluded them from fellowship, but they would not have thought of themselves as outside Christendom or allowed to their theological opponents the power to put them there. Elsewhere Dr. Drummond quotes lines from Edward Markham, which might well have been quoted with reference to these Unitarians.

"He drew a circle which shut me out,
Heretic, rebel, one to flout:
But love and I had the sense to win
We drew a circle and took him in."

He speaks appreciatively of Channing, but does not mention Joseph Tuckerman, who surely deserves some space in any chapter given to Social Problems and the Gospel.

In his account of Karl Barth in the United States, Dr. Drummond points out his inappropriateness in such a setting. "What could the average American congregation have made of Barthianism, anyhow?" he asks. There is also a short reference to Reinhold Niebuhr through whom the ideas of neo-Calvinism are most likely reaching the American public, and who is now famous enough to have been given an honorary degree by Oxford University. Referring to the similarity of phrase between the Barthians and the Frontier

* Edinburgh, Oliver and Boyd, 38s.

Baptists, Dr. Drummond says that, "this kind of question is unlikely to oust an activism that courses through the very blood of the people", and he quotes Dr. W. W. Sweet, who in rejecting this "do-nothing theology", says "God pity us and the world if the time ever comes when we shall throw all the burden on the Lord and fold the hands and acquiesce".

Among the American interpreters of Karl Barth mentioned in this book is Wilhelm Pauck, Professor of Historical Theology in the Federated Theological Faculty of the University of Chicago, whose book *Karl Barth, Prophet of a New Christianity?* is said to have been the first critical study of Barth's theology to appear in the States. The Beacon Press has now published his *The Heritage of the Reformation* (\$4). Unfortunately the book is clumsily written and some of the vocabulary seems to the English reader very foreign, like the use of cultic for cultural and independency for independency. The first part of the book is devoted to the ideas, especially to the idea of the church as put forward by Luther and Calvin, and the relation of both of these to Martin Bucer. Subsequent divisions of the book deal with Protestantism (in which there is an interesting comparison with Roman Catholicism) and with Liberalism. Professor Pauck appreciates the contribution made to theology and religion by the latter, though he himself appears to have remained within the creedal churches. He has some interesting and appreciative things to say about the ecumenical movement but considers that the day is long past when unity of the churches through uniformity can be sought, and that it is "unity in multiformity" which should be the objective. He points out that the foremost expression of ecumenical theology today is to be found, not in the ecumenical movement itself, but in "the work of the modern American interdenominational (or interdenominationally minded) seminaries and divinity schools". The work being done there, he says, is unique in Christendom and the product of the diversity of Christendom represented in American denominationalism. This is brought about because, in the daily work of the faculty in training students for so many bodies the individual professor and teacher has constantly before him not only the needs of his own religious body but of those represented by his students.

FILM AND BOOK REVIEWS

CAPODARSO, a little poverty stricken village in Sicily, is the scene of an excellent Italian film, "In the Name of the Law", now showing at the Curzon Cinema. It is the story of a young magistrate, the Pretore, who endeavours to establish the law of the State in a community of miners and peasants dominated by fear of the Mafia, a society of ruthless individualists who take justice into their own hands. Their justice is as devious as the mountain tracks and rugged as the dust-laden, rock-strewn roads of Sicily. Pietro Germi, one of Italy's most talented young directors, unfolds this sombre story of violence and assassinations with great skill and artistic ability. The periods of eloquent silence and the crisp economy of the dialogue together with the brilliant acting of Massimo Girotti, Charles Vanel and Jone Salinas contribute to the making of a moving film. "In the Name of the Law" has a most dramatic climax when the Pretore summons the whole community, by the ringing of the Church bells, to the Public Square and by a passionate plea persuades the people and the Mafia to hand over the murderer of the youth, Paolino, to him in the name of the law. Perhaps the most notable feature of the film is the way in which we are allowed to see through the eyes of the camera the tragic results of primitive justice without the intrusion of any unnecessary dialogue or background music.

H. H. C.

To the Academy Cinema there comes a gay film from France. French humour and French wit, with its assured finesse and lightness of heart is always a delight to see and hear, and in spite of the most glaring improbabilities we follow the action of this film with avid curiosity.

Adieu Leonard may not be among the masterpieces of French comedy, but there are most certainly some small masterpieces of humorous acting all through it—a splendid antidote to the many grim films we have "enjoyed" recently.

B. L.

A handsome new edition of *The Autobiography and Journals of Benjamin Robert Haydon*, the historical painter (1786-1846), has been published by MacDonald & Co. Haydon's oil paintings hang in many Art Galleries in this country, yet he was never adequately paid for the immense energy which he put into his work. His life was beset with difficulties and trials; he was imprisoned for debt more than once, and eventually committed suicide, having closed his journal with a line from King Lear, "Stretch me no longer on this rough world". Poor Haydon! He can—in many ways—be compared with Benvenuto Cellini, for he was a sensitive artist, yet somewhat violent and uncompromising in nature, a man of deep religious convictions, whose journals are quite remarkable for their honesty and straightforwardness.

B. L.

THE RETURN OF THE TRAVELLERS

THE Rev. Stewart Carter and Mr. Ronald Jones, who represented recently the General Assembly of Unitarian and Free Christian Churches at the Anniversary Meetings of the American Unitarian Association, have returned to this country. Mr. Ronald Jones contributes a "Pepys" to the current INQUIRER on his visit, and will continue next week. Mr. Carter will also write about the visit next week.

The Religious Arts Guild had inscribed the following citation and presented it to Mr. Ronald Jones.

THE RELIGIOUS ARTS GUILD

has the honour of citing

RONALD POTTER JONES

for his high attainments in the field of architecture and for his lifetime of extraordinary devotion and service to the Unitarian Churches of England. The lovely Memorial Church (Unitarian) in Cambridge, England, exemplifies his creative gifts. His study of the English Nonconformist Meeting House is a contribution to architectural knowledge of unique and permanent worth.

IT IS VERY OBSERVABLE

Mr. PEPYS—AT THE ANNIVERSARY MEETINGS OF THE AMERICAN UNITARIAN ASSOCIATION AT BOSTON—I

May 21, Lord's Day. This day the meetings to begin, on a very fair day of sunshine, which do hold out through all the week and do much heighten the repute of the New England springtide. First, before evening to a Quire Festival of the young folke, where near 300 singers from congregations nearby do come to one of the great chapells of the gothique manner and do give a service of hymns and anthems and readings, mighty well done for beauty of tone and right timing, for all that they could get but one practice together before it.

This done, we all presently to the chapell of Arlington Street for the Anniversary Service; a great building in the classique manner with galleries and a high pulpit at the east, outwardly do much recall our St. Martin's, by Trafalgar Square, and will hold over 1,000 souls. By reason of their custom here to fill the windows with painted glass of rich deep colours, whereby almost all daylight shutt out, the lights must be put on, even on a bright evening of spring.

A mighty big congregation do assemble and all the persons do walke in a procession with great diversitie of gowns and hoods. The service taken by three parsons in turn, one being of our chapell at Toronto, and the first of the anthem a prayer new writ for this night by a noted poet, and set to a musique in the manner of modern plainsong, with strange modes and intervals so that I perceive the quire must be very skilled to sing it rightly. Next some readings and responses and another anthem of Mendelssohn, well known to all, wherein the quire, being now attuned to the modern mode, do presently fall flatt by $\frac{1}{2}$ a tone, and but for the organ would finish in a lower key than they did start.

So after a hymn, to the sermon, preached by parson Carter on Religion and the World, present and to come, a very fine discourse both in the matter and the manner of it, for methinks of all our parsons, nature hath given him the best voice for preaching and could be well heard in any part of the chapell, for all its size; but over here they be obscured by the microphone and the amplifier, very pernicious devices for distorting the naturall voice, and one being set in the pulpit and its use being strange to parson Carter, it do fall out that many did fail to hear him clearly when he did speak at full strength.

He done, we to sing a hymn well known to us with much heartiness, and after the Blessing, we do go our ways much encouraged and uplifted by so fair a beginning of the Meetings.

May 22. This day a diversitie of meetings and notably those of the Sho-Alliance in the chapell of Arlington Street. But I out to Cambridge to the great swim-pool of Harvard University, which of its courtesie do give me entry there when I will, to my great content; a mighty big square hall with

seats along the sides for 1,000 watchers; all parts very commendably warmed up, water and floor and side walls (even to the polished brass rails of the divers' platform, which I never did know before) so that our Oxford and Cambridge swimmers would turn green with envy to see it. Here I may now and then take refuge from a surfeit of discourses, trusting it be thought that being absent from one meeting, I do attend another one, and do enjoy much pleasant talk and practice with some of their fine young divers.

Presently bidden to a luncheon of officers and leaders of the Alliance at a She-clubbe, where good entertainment and speaking, and next to their session of the afternoon, where parson Carter do give greetings from our League, and a mightie fine discourse by a guest from the Baptists, who do also at this time hold their Meetings in this citie.

Anon to a meeting of the Guild for Religious Art, which do concern itself with the adornment of the chapells and the good ordering of the musique and the like; and after some businesse they do fall to a supper after which the Chairman do present a Citation to Mr. Roger Greeley, of Boston, and myself, both being architects and laymen diligent in the service of our faith. This being inscribed on a record and given to each of us, we do offer our thanks, and next I to discourse on our Meeting-house chapells, for which purpose I did bring over my slides for a lantern, to show how they do vary from the manner of New England in that century.

This done, we all to a Fellowship meeting nearby, which do assemble our Conversazione with much merrie talk and meeting of friends and any who will may fall to dancing.

So home to bed across the Common with a young moon shining; and for this week I do enjoy gracious hospitality of parson Perkins and his lady in their historique house of the time of our Regency, and being hard by the Association's headquarters and all the chapells and places of meeting, we may at ease stroll to and fro over the Common,* now in springtide beauty of leaf and flower.

May 23. Today more diversitie of meetings, mainly pertaining to Education and the Sunday Schoolers. I to a meeting of the Historical Society, which held in King's Chapell, the most notable and majesticall of all in Boston and do recall some of the great citie churches of Sir Christopher Wren. All the inside near white in colour and it is very observable that here alone the windows do rightly have clear glass in them, whereby the full light of day do come in, to the great benefit of the congregation. First some businesse of the Society, and then to a discourse by the venerable and learned Dr. Wilbur who do recount many happenings in his travels of the 40 years he hath spent on his mighty history of our Faith, but now completed and delivered to the presse.

On this do note that over here they do not escape our own errors in the mistiming of meetings; for to follow him parson Messerve, of San Francisco, did by request prepare a set discourse of the 100 years of that citie, but by reason of the businesse and the length of Dr. Wilbur's speaking, there be left but a few minutes for this before there must be a stop, so that we must hope to read the discourse anon in their Journall, but cannot hear it now.

Next I bidden to a luncheon of the Educationers in the hall of another chapell, where parson Carter and President Eliot do give greetings. After this do play truant for the nonce and presently to the Parish Hall of Arlington Street chapell, for a supper of the Laymen's League, where invited to be their Guest Speaker, to expound to them the present state of our faith in Great Britain, and many parsons as well as laity do come to it. First after supper the annual meeting of the League and by reason of long delay in the starting of the supper, and much disputing over some new rules put forward, I left with but $\frac{1}{2}$ of an hour for my discourse and must in that time survey the standing of Unitarianism among the churches, and the state of our congregations, and the ministry, how it be trained and maintained, and how our General

Assembly be constituted and do function; so that I did never before essay to treat of so many matters in so few words.

This done, we all to a great meeting-hall in the base of their new tall building for the opening of a Convocation held in honour of their 125th anniversary. Here I guess more than 1,000 do come to hear discourse on Religion for a New Age of Reason and did preside Mr. MacNaughton, the new Moderator, who do somewhat resemble our President in holding office for one year; a notable layman from the West, who do order a daily news-sheete and withal President of a College there. He to introduce three speakers who do treat of the Dangers we must Face, giving a generall survey of the world after the late warr, and the last to speak, being a College professor of English and moreover a poet, did recite some of his poems, to be his discourse, which I take to be a new device at such a meeting. To close, we do sing a hymn which he did write and so home to bed in much content.

(To be concluded.)

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

PUBLIC WORSHIP

Sir,—Why do our churches keep up the tradition of hymn-singing so consistently? Surely no thinking man who is honest will dispute that hymns sung by the vast majority of congregations are neither worship nor music?

Again what is the real purpose of public prayer? Are not words superfluous to God? Surely a right attitude of mind, continuously adhered to in daily life, is the only prayer that God requires of us?

I suggest that a most stimulating form of public worship would be selected readings, followed by an address, concluded with a public discussion, the whole "service" being interspersed with really first-class music on the organ (and other instruments, if possible). Then I would abandon all choral music as an "act of worship", but encourage it for the pure love of music as a secular function, much in the same way as most people listen to a performance of one of the "Masses".—Yours,

Swansea.

O. B. Deakin.

DR. INGE'S 90th BIRTHDAY CELEBRATION

Sir,—The *Daily Telegraph* has a few paragraphs on this and quotes the Dean as saying, "We seem to be on the threshold of another Dark Age. The last one from A.D. 500 lasted 600 years and I think it improbable that I shall see the end of this one. Now there are only two dominant world Powers, the United States and Russia."

"This over-populated island is no longer an Imperial Power and has come to the end of a chapter just as Rome did. . . . Dr. Inge said that church attendances will go on dwindling until something is done to brighten Services. The first thing ought to be to get rid of a good deal of the Old Testament. . . ."

At the moment I am mainly concerned about the last sentence. I need hardly say that I concur with the Dean. Of what use is the story of creation? In reality we know nothing about it. All efforts to describe world origins are vain—purely guesswork. The sayings of Jesus are the all-important statements. The only matter we are sure of is the dictates of conscience. If we obey them, we are happy, if we don't, we are not.—Yours,

London, N.W.6.

A. W. Crompton.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Unitarians in the Birthday Honours List.

Mr. THOMAS GODDARD MANDER, J.P., Sheffield and District Engineering Trades Employers' Association, a member of Upper Chapel, Sheffield; and Mr. Charles Maxwell Strachan, F.C.A., Chartered Accountant, a member of the Hall Unitarian Church, have each received the O.B.E.

THE FLOODS AT WINNIPEG

THE thoughts of many readers of THE INQUIRER must have been with the Unitarians in Winnipeg during these dark days of disaster caused by the recent floods. The Church Treasurer reports that the Church itself was little affected, but some of the members suffered extensive flood damage to their homes and property. This will much affect their ability to subscribe to the Church this year. The situation has been faced as one of challenge and an appeal has been made

*The Common at Boston is a smaller Hyde Park, sloping up Beacon Hill to the State House at the summit, on one side of which stands the A.U.A. Headquarters; King's Chapel is a short distance down the hill, and Arlington Street Church faces one corner of the lower end of the Common; and other churches and halls where meetings were held are within a few minutes walk of Arlington Street. Cambridge is a district of Boston about two miles up the Charles River, rather as Chelsea is in relation to Westminster.

to those members who did not suffer to increase their subscriptions so as to make up other losses.

Dr. L. Hitschmanova, the representative of the Canadian Service Committee, who is paying a visit to Europe, has reported first-hand on the situation. She says that there is no need for clothing since the Service Committee and the Canadian Red Cross have taken care of that side of the matter. It is probable that financial help may be necessary to assist the Church to meet its commitments in view of losses from subscriptions.

It is good to know that the Church was one of the three Churches in the town which immediately set up an organisation to help flood victims and workers. They inaugurated their own centre and sent every day thousands of sandwiches and many packets of cigarettes to those working on the dykes and for those who had been rendered homeless.

The Assembly sent a message of sympathy to the Minister for the whole town and especially for those fellow Unitarians who had suffered in the disaster. This was published in the *Church Weekly Bulletin* and was deeply appreciated.

GENERAL POSTAL MISSION

The 62nd Annual Meeting was held at 14 Gordon Square, on June 1. The Secretary, Rev. Helen Phillips, presented the Report for the year 1949. The letters received through the Mission's work were very varied in character and she considered that special thanks were due to the Committee for their work in dealing with these, for the many grateful letters which came to hand showed how thoroughly enquiries were considered and answered. The year 1949, even although a year of small things, could be considered a very successful one.

Mrs. Philemon Moore presented the Financial Report, which showed a small balance in hand, but in view of increasing expenses, showed also a need for new subscriptions, which it was hoped might be forthcoming from some of the younger members of the churches. Specially commendable was the success of Bedford Chapel in contributing to the cost of organ repairs in addition to their ordinary offertory.

The Rev. John Croft, in moving the adoption of the Reports, pointed out that while visible results may be small, the Mission could never be aware of the full extent of its success, for progress in our wider faith may go on, though enquirers may cease to write.

Dr. Bramsted seconding, told how he himself came into Unitarianism first through an advertisement in the *Times Literary Supplement*, and he desired to pay tribute to the work of the Secretary, which, though inconspicuous, was so valuable.

The guest speaker was Mr. R. H. Mottram. He spoke of revival. The Secretary had spoken of looking back, he said, and if we did so, one of the things we should notice would be the sense of urgency in all the work of the early Christians. Religious organisations working from year to year do excellent work, but we need to bring back to our meetings that deep sense of urgency. In the nineteenth century there came free education and the vote. Good men of that time, reasonable people of God, expected things to happen. Things have happened! But not perhaps as it was thought. And the great danger was then, and still is, that good men and women should resign themselves to things as they are. We have to face two things—to be not ashamed of the things we have done, but to be ready to do new things, and to see that we are fit to do whatever may be demanded of us.

The Rev. W. Broadbent reported a good year's work in the Suffolk Village Mission. Village life, he said, in the old sense of the word, had disappeared. There was an altogether new atmosphere, which gave more scope to the work of the Mission, of which full advantage was taken. In the Mission Churches there had been a gradual advance over the years, and the stability of the congregation at Framlingham was a matter for congratulation.

Rev. F. Hankinson gave the greeting to friends in distant lands. A vote of thanks to the speakers and the Chairman, Mrs. Horatio Ballantyne, was proposed by Rev. E. G. Lee, Editor of *The Inquirer*, and the meeting closed on a note of hopefulness for the future work of the Mission.

Birmingham: Church of Messiah.—On May 10, the congregation presented Mr. Byng Kenrick, on his retirement from the Chairmanship of the City of Birmingham Education Committee, an illuminated copy of the following resolution:—

"We, the Minister and Congregation of the Church of the Messiah, wish to convey to Mr. Wilfred Byng Kenrick, on the occasion of his retirement from public office, our warm appreciation of his long and honourable services to his Church and his City. His faithful attendance at Sunday Worship and his devotion to the interests of the Church have been an example and an inspiration to us all. Moreover, he has been no less zealous in his service to the Unitarian Disputation, in recognition of which he has been made an Honorary Member of the General Assembly of Unitarian and Free Christian Churches. He has served as a member of the City Council for a period of 35 years, being elected Alderman, Lord Mayor and Freeman of the City. He was chairman of the Education Committee for 25 years, a post which he filled with distinction and ability, bringing to it his unrivalled knowledge of both local and national education. In all these aspects of his life and service Mr. Kenrick has maintained and enriched a long tradition of national duty and social responsibility and has won from us all an enduring gratitude and affection."

Doncaster.—During May the Sunday School has had a very busy month. A large congregation witnessed the crowning of Edna Wraith as May Queen on May 7. Garbed in a dress of white muslin and lace with a blue velvet cloak and train, the new Queen shouldered her responsibilities with regal dignity. Both she and the

retiring Queen, Wendy Barrett, carried beautiful bouquets of irises and tulips. Their attendants wore dresses of sweet pea shades with white tulle headdresses. A copy of the *Golden Treasury of the Bible* was presented to the retiring Queen by the Minister. At the close of the Service, Edna Wraith, wearing a "gold" crown and Wendy Barrett wearing a blue headdress, slowly walked in stately procession around the church, giving colour and pageantry to the whole scene.

On May 14 very successful Sunday School Anniversary Services were conducted morning, afternoon and evening by a former Minister, the Rev. T. J. Jones, B.A., of Coventry.

JAMES TAYLOR MILLER

JAMES TAYLOR MILLER, of Wallasey died on May 27, a few days after the 17th anniversary of his birth. He was a native of Liverpool and was for many years a faithful servant of Messrs. Alfred Holt & Co., and of their ships. Even in the days of his retirement the ships remained with him and their comings and goings. This was still the case as he lay semi-conscious upon his death bed in hospital. He continued to speak of their sailing dates. It was as if the psalmist's words proceeded from his lips: "There go the ships". And the ships will continue to come and go because there are such as he.

Mr. Miller was a devoted member of the Memorial Church, Wallasey. Reared in the Unitarian regiment of the Christian army he and the lady who later became his wife were members of Hope Street Church, Liverpool, in the time of the ministry of the late Richard Acland Armstrong. The Memorial Church, where they were married 42 years ago, became their place of worship upon their settling in Wallasey, and in its fellowship they brought up their children. Through the years he gave the church such service as only a layman can render. When the normal life of Wallasey was completely upset during the recent war he was one of the very small group who made it their business to hold the fort at the church.

The Crematorium Chapel at Landican, Birkenhead, was filled on the afternoon of Thursday, June 1, for the Memorial Service which the Minister of the Memorial Church, the Rev. Edgar W. Hill, conducted. In the congregation was a large representation from his old firm of Alfred Holt and Company.

E. W. H.

FRED F. PERRIS

THE death of Fred Perris, after a long pilgrimage of over four score years, is another sad reminder that an old and devoted generation of Unitarian laity is rapidly going from us, though in memory remains in our hearts to strengthen our hands and enrich our days. A son of the manse, one of several sons who made their mark in the life of the world, Fred Perris graduated in the hard school of experience, and he emerged from it with strength of character, vigour of mind, and a robust sense of personal responsibility and independence. Life dealt him some hard blows and there were times when he might well have cried "all thy waves and thy billows have gone over me". But on a firm foundation of religious conviction, he built a life that was solid and ultimate in its rock-bottom integrity and unshakable faith. And if in his latter days he was inclined to be unduly apprehensive of the things that were coming to pass, it was because he saw the decay of those things which had moulded the fine tradition to which he belonged.

In argument always vigorous and sometimes even fierce, deep down there was an almost childlike simplicity of heart and a rare affectionate nature which was ever ready to share the sorrows and sufferings of men.

During his retirement from active business he devoted himself to our cause in Liverpool, was President of the District Association, President of the Domestic Mission Society, and an active worker on many committees, and always a loyal and enthusiastic member of Ullet Road Church.

For the last year or two in failing strength, he had belonged much more to another world than this. The light of an uncertain dawn was breaking gently over the hills of time, and when the angel of death touched his forehead with his soft pinions, he wrapped the draperies of his couch about him and slipped quietly away, rejoicing to greet another dawn and a longer day.

L. R.

CALENDAR

SUNDAY, June 18th, 1950

ANNEHAY, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ANNEHAY, Un. Church, Stone St., 11 and 6, Rev. F. MENDHAM.
ANNEHAY, New Street Meeting House, 11, Mr. D. C. KENDALL.
ACCOMMODATION, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. E. C. PHILLIPS.

ANDWORTH, Un. Chapel, Knowley Rd., 11 and 3, Rev. B. GILL.
ANDWORTH, (See Lytham St. Anne).
ANDWORTH-LYTH, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MANN.
ALDERHAM, Durham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH, Twin Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WHIT.
BELMONT, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELMONT, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WHITE.
BUNNELL GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. ARTHUR LONG.
BULLINGHAM, Free Church, South St., 11.15, Mrs. SMITH.
BURTON, Un. Ch., Brookborough Rd., 6.30, Rev. GRACE MANSFORD.
BURTON, Church of Messiah, Broad St., 11 and 6.30, Rev. GUNN.

BURTON, Mosley, Un. Ch., Yarkley Wood Rd., 6.30, Mr. A. BROWN.
BURTON, Watcley Road Church and Hunt Street Mission, 6.30, Mr. T. GIBSON.
BLACKBURN, North Street, Dickson Rd., 10.45 and 6.30, Rev. P. GILBERT.

BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
 BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
 BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
 BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
 BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
 BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE REDFERN.
 BRADFORD, Broadway Av., 3.30, Rev. MAURICE JOHNSON.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
 BRIDGWATER, Christ Ch., Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
 BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
 BRIGHTON, Christ Church, Unitarian New Road, 11, Rev. ARTHUR PEACOCK, 6.30, Rev. F. M. RYDE.
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
 BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
 BURNLEY, Unitarian Church, Trafalgar Street, 6, Student.
 BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
 BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Mr. SCOTT L. JOHNSON.
 BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
 BUXTON, Hartington Rd., 11 and 6.30, Rev. J. WILLIAM DYER.
 CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
 CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
 CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
 CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
 CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
 CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
 CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
 CHROMWELL CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
 COEK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
 COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
 COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
 CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
 CREWKENNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TERRY.
 CROYDON, Free Christian Church, Wellesey Rd., 11, Rev. J. P. CHALK.
 DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
 DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
 DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
 DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DOVER, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
 DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TAVENER.
 EBERSHAM, Ost Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
 EPPERT, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
 GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
 GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
 GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
 GODALMING, Meadow Chapel, 3.15, Family Worship, Flower Service.
 GUILDFORD, Ward Street Church, 11.15, Rev. J. MARTIN HALL.
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
 HALIFAX, Northgate End, 10.45 and 6.30, Supply.
 HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENISCH HILTON.
 HICKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
 HINLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
 HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
 HORNHAM, Worthing Road, 6.15, Rev. J. M. HALL.
 HOWICK, Unitarian Free Church, 6.30, Miss JOYCE HAZLEBERRY.
 HINDSHIELD, Fitzwilliam St., 11, Rev. J. HANSON GRIFF.
 HINLEY, Unitarian Ch., Joseph St., 6.30, Rev. A. WHITTAKER.
 HILL, Park Street Church (Unitarian) 11, School Service, 6.30, Rev. R. PHILLIPS.
 KENNET, Old Meeting, East St., 11 and 6.30, Supply.
 KIRKBY, Unitarian Ch., Friar St., 11, Supply.
 KIRKBY, Market Place Chapel, 11 and 6.30, Supply.
 KIRKBY, New Meeting House, 11, Mr. H. S. BISHOP, 6.30, Mr. W. WINDY.
 KIRKBY, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORROW.
 LEAMINGTON, St. Nicholas Street Church, 10.30 and 6.30, Rev. I. HALL.
 LEAM, Mill Hill Chapel, 10.45 and 6.30, Rev. R. NICHOLSON.
 LEAMINGTON, Northborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALL.
 LEAMINGTON, The Great Meeting, East End St., 11 and 6.30, Rev. I. MARR.
 LEAM, Unitarian Church, Twiss Lane, 11 and 6.30, Rev. J. PETER.
 LEAMINGTON, Victoria Hall, Gorman Walk, 6.30, Local Arrangements.
 LEAM, Westgate Chapel, 11, Dr. H. W. SWANSON.
 LEAM, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
 LEAMINGTON, Ancient Chapel of Trench, 11 and 6.30, Rev. L. A. GARRARD.

LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURRIEN.
 LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
 LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
 LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
 LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
 LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30, and 6.30, Rev. J. C. BALLANTYNE.
 LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
 LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. F. CORDELL.
 LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPINKS.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. KENNETH SMITH.
 LONDON, Ilford, High Rd., 6.30, Rev. JOHN KIELTY.
 LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. JOHN HINKINS.
 LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. VICTOR FOX.
 LONDON, Lewisham, Un. Ch., High St., 11, Rev. LAURIE TOSELAND.
 LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. VICTOR FOX.
 LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Newington Green, Un. Ch., 6.30, —.
 LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
 LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
 LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. F. HANKINSON.
 LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. W. M. LONG.
 LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, Rev. J. MARLES THOMAS.
 LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Miss MARGARET SMITH.
 LOUGHBOROUGH, Victoria St., 6.30, Mr. BUXTON-BOND.
 LYTHAM ST. ANNES (ANSDILL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
 MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
 MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. E. RAMAGE.
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
 MANCHESTER, Failsforth, Dob Lane Chapel, 10.15 and 6.30, Student.
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
 MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
 MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
 MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. ALAN BOWDEN.
 MANCHESTER, Platt Chapel, Rusholme, 6.30, —.
 MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
 MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOT, 6.30, Service at Ainsworth.
 MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. K. ROSS.
 MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
 MEXBOROUGH, Free Christian Ch., 10.30, Rev. E. A. DAVIES, 6.30, —.
 MIDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
 MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
 MORECAMBE, see Lancaster.
 MORETONHAMPTON, Cross Chapel, 3, Rev. C. G. TOOME.
 MOSLEY, Christian Church, Stamford Rd., 10.30 and 6, —.
 NANTWICH, Old Chapel, 6, Mr. STONEY.
 NEW BRIGHTON, (see Wallasey).
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. RANDEL.
 NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNEY.
 NEWCHURCH, (Ronsdale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
 NEWPORT, L.A.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHAMBERLAIN.
 NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOME.
 NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. MORRIS.
 NORWICH, Osgate Chapel, Colegate, 11, Rev. J. A. KENNEDY.
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BRYAN.
 OLDHAM, Lord Street Church, No Service.
 OXFORD, Manchester College Chapel, 11.30, Rev. P. N. TIDBALL.
 PARK LANE CHAPEL, near Wigmore, 11 and 6.30, Rev. ALBERT SMITH.
 PETERHAM, Norwich Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WARDEN.
 PLYMOUTH, Unitarian Centre, Houndscroft Rd., 11 and 6.30, Rev. E. H. KIMLEY.
 POOLE, Unitarian Church, Hill St., 6, Rev. E. PEARL.
 PORTSMOUTH, Unitarian Church, Morgan Street, 6, Rev. A. R. TAYLOR.
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STONE.
 PRESTON, Unitarian Chapel, Church St., 6.30, Mr. L. K. BELL.
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